

The Thirty-Nine Articles.

By
The Rev. BERNARD C. JACKSON, M.A.

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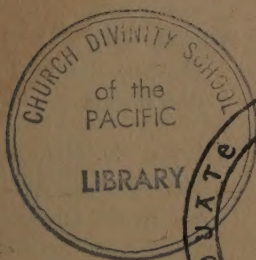
THE THIRTY-NINE ARTICLES

A SHORT EXPOSITION.

BY THE

REV. BERNARD C. JACKSON, M.A.,

Vicar of S. Luke's, Hampstead.



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The Thirty-nine Articles.

HISTORICAL INTRODUCTION.

In the English Church we have two kinds of doctrinal formularies—the three Creeds, and the Thirty-nine Articles. The three Creeds are part of that common heritage which we share with the whole Catholic Church. The Thirty-nine Articles are the special possession of the Church of England. The three Creeds are the fruit of the Theological controversies of the fourth and fifth centuries. The Thirty-nine Articles are the fruit of the Reformation which took place in England in the sixteenth century. Clearly then we must begin our study of the Articles by a brief review of the English Reformation.

THE REFORMATION.

First let us be careful to avoid confusing the Reformation with the political action of Henry VIII. in repudiating Papal authority. This might quite conceivably have taken place without any subsequent reformation of religion. For the Church of England might still have remained Roman in doctrine and ritual even after asserting its independence of Roman authority; and there is no indication that at the time Henry desired anything else. But in the providence of God the breach with Rome occurred just when certain forces of change were rapidly working up towards a religious crisis. The Reformation was bound to come sooner or later. The King's action only made it come a little sooner than otherwise.

The real causes of the Reformation were intellectual and spiritual. The Renaissance, or revival of learning, which began in Italy in the fourteenth century, awakened a new spirit of enquiry which soon began to threaten the old ideals and beliefs of the Mediæval system. This was further quickened by the capture of Constantinople by the Turks in 1453, which dispersed Greek teachers over Europe, and by the invention of printing, which gradually made their learning the property of the world. In Germany and England the movement assumed a more definitely religious character than in Italy. In 1517 we find Luther making his memorable protest against Papal corruptions, and soon afterwards stirring the heart of Germany by his preaching on Justification by Faith. Even earlier than this the new teaching was beginning to make itself felt in the religious life of England. In 1497 Colet returned to England after four years' study in France and Italy. He brought with him a passionate zeal for the New Testament; and by his lectures on St. Paul's Epistles, at Oxford, and later by his sermons as Dean of St. Paul's Cathedral, he did very much to prepare the way for the Reformation. Still more important was the influence of the brilliant and witty scholar, Erasmus. He first came to England about the time of Colet's return, and conceived a high admiration both for him and for Thomas More, the author of the "Utopia." In 1510 he visited England again and took up his residence at Cambridge, where he was appointed Lady Margaret Professor and began the greatest work of his life, the publication of the first edition of the Greek New Testament, issued at Basle in 1516. It is not too much to say that this book laid the foundation of the Reformation. The historian Green says "The New Testament of Erasmus

became the topic of the day; the Court, the Universities, every household to which the New Learning had penetrated, read and discussed it." Archbishop Warham had from the first been the friend and patron of Erasmus, and after the publication of his New Testament wrote to its author, not only expressing his approval, but saying that he was lending it "to Bishop after Bishop." Thus slowly and steadily the principles of primitive Christianity were taking hold of the minds of the English people, and preparing them for the time when they might break away from the errors and superstitions of Mediævalism. That time came in the year 1533, when, at the instigation of Henry VIII., Parliament passed the Act of Appeals declaring the King's authority supreme in matters spiritual as well as temporal, and forbidding any appeal in future to outside authority. How the English Church used this opportunity of reform is an interesting, though intricate story. Here we can only attempt a brief study of one of its chapters—the story of the Thirty-nine Articles.

THE STORY OF THE ARTICLES.

When the English people found themselves free from the authority of the Pope and began to think for themselves in matters of religion, it was only natural that they did not all think alike. It was therefore the chief task of the Reformers to find a new basis of unity in Doctrine and in Worship. The Book of Common Prayer is the result of their efforts towards unity in worship, and the story of its compilation is full of interest to every earnest Churchman.* The Thirty-nine Articles represent the Reformation settlement in matters

* For a short account of this see, "How we got our Prayer Book," by Bishop Drury, and "The Story of the Prayer Book" (English Church Manuals), by Bishop Moule.

of doctrine. As their full title puts it, they were "agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy, in the Convocation holden at London in the year 1562, for the avoiding of diversities of opinions, and for the establishing of consent touching true Religion." To fulfil this purpose was no easy task; and we may be very thankful that so important a matter was not hurried, but allowed ample time for consideration and revision. Our Articles are the result of a generation of patient effort towards unity of faith; and the story of their compilation extends over the reigns of Henry VIII., Edward VI., and Elizabeth.

IN THE REIGN OF HENRY VIII.

Henry had not always been in favour of reform. In 1521 he had written a book against Luther in defence of the Seven Sacraments. But later, after the separation of the Church from the Papacy, he came to see the necessity of reform, and set himself to guide it. His chief agent in this work was Archbishop Cranmer, who, though still holding the doctrine of Transubstantiation, was prepared to go considerably further than the King. During this reign three recognised doctrinal formularies were issued. The first was *The Ten Articles*, published in 1536 with full authority. They were transitional in character with leaning towards the Old Learning. The second was *The Bishops' Book* or *The Institution of a Christian Man*, issued by the Bishops in 1537, without the sanction of King, Parliament, or Convocation. The third was *The King's Book* or *A Necessary Doctrine and Erudition for any Christian Man*, published in 1543. It was a revision of the Bishop's Book and less favourable to reform. More important than any of these was a series of Articles found among Cranmer's

papers, drafted but never published, known as *The Thirteen Articles of 1538*. They were the fruit of an important conference between English and German Divines under the Presidency of Cranmer. They have a special interest for us. They were based on the famous Lutheran Confession of Augsburg drawn up by Melancthon in 1530; and through the Forty-two Articles of Edward's reign they exercised considerable influence on the formation of our Thirty-nine.

IN THE REIGN OF EDWARD VI.

During the short reign of Edward VI. the Reformation made rapid progress, though unfortunately the greed and mismanagement of the Duke of Somerset, the Protector, brought it into ill odour with the people. The King himself was a zealous partisan of reform; and Cranmer was now more convinced in his adherence to the new teaching, and prepared to go much further than before. In particular he had come to reject the doctrine of Transubstantiation. Like Bishop Jewel after him, he appealed to the writings of the first six centuries; and his studies convinced him that Transubstantiation was a thing unknown to the early Church. This was a vital point, and Cranmer's change of view has left its unmistakable mark on all his subsequent work. Yet for all this, he has shown a wonderful spirit of moderation. In his Liturgical work, as he indicates in his preface to the First Prayer Book of 1549, which we find in the two chapters now called "Concerning the Service of the Church" and "Of Ceremonies," he made it his aim to retain what was true and edifying in the old Service Books, while purifying our worship from error. Although it became necessary to revise the prayer Book in 1552 because certain parts of

it were interpreted in a Roman sense by Bishop Gardiner and others, Cranmer still adhered to his principle of moderation, and in making the necessary alterations firmly resisted the demands of John Knox and others who wished to push reform much further.

The same principle prevailed in *The Forty-two Articles*, which were framed by the Archbishop at the King's command and published in 1552. They were derived chiefly from the Lutheran Confessions of Faith, especially the Confession of Augsburg, through the Thirteen Articles of the previous reign. Whether this series of Articles was ever formally sanctioned by Convocation it is difficult to say, as the records of Convocation perished in the fire of London. Bishop Harold Browne says "Dr. Cardwell, in his '*Synodalia*,' has given good reason to think that they received full synodical authority."

IN THE REIGN OF ELIZABETH.

It is unnecessary for our purpose to say anything about Mary's reign, beyond marking its effect on the Reform movement. Persecution and bloodshed not only failed to crush the movement, but gave to it just that life and enthusiasm which hitherto it had lacked. The tyranny of Mary's reign and the hatred of Spanish influence turned the heart of England to Protestantism as the cause of liberty as well as of truth. When Elizabeth came to the throne, the country as a whole was ready and eager for change, Protestant refugees were flocking back from the Continent, and the Roman party was thrown into sudden confusion by the death of Cardinal Pole. It was a critical moment. But the new Queen was equal to the occasion. She resolved to try and establish national unity in the Church; and she saw that, to do this, she must be prepared to follow a middle course. Her first step was to

restore the Second Prayer Book of Edward VI. with certain alterations. The Act of Uniformity, directing its use, was passed by Parliament in 1552. As all the Bishops except one refused to accept the new order of things, others were substituted, and Matthew Parker, who had been Vice-Chancellor of Cambridge University during Edward's reign, was made Archbishop of Canterbury in 1559, and duly consecrated in Lambeth Chapel by Bishops Barlow, Scory, Coverdale, and Hodgkin. Parker was a man after Elizabeth's own heart, a true successor to Cranmer, and a tower of strength to the cause of truth and unity.

One of Parker's earliest labours was the revision of the "Articles of Religion." In 1559 he had issued what are now known as *The Eleven Articles* on his own authority as a temporary test to restore order in the Church. But soon after he set himself, with the help of other Bishops, especially Guest, Bishop of Rochester, to draw up a formal and authoritative Doctrinal Confession. They took as their basis the Forty-two Articles of Edward's reign. They struck out four, viz., the 10th, 16th, 19th, and 41st, and added four, viz., the present 5th, 12th, 29th, and 30th, modifying others. In this work of revision they made use of the Confession of Württemberg, the second Lutheran Confession to which our Articles are indebted. In 1563 the revision was presented to both Houses of Convocation. They struck out the latter part of the original 3rd Article, about the preaching to the spirits in prison, and the whole of the 39th, 40th, and 42nd. The remaining *Thirty-nine Articles* were then forwarded to the Queen for ratification. They were returned with two alterations, both of which are believed to have been made by the Queen herself. The 29th, about unworthy recipients of the Lord's Supper, was omitted; and

a clause was prefixed to the 20th, saying that "The Church hath power to decree rites or ceremonies, and authority in controversies of Faith." Apparently Convocation accepted the second alteration, and the Queen consented to withdraw the first; for in 1571 the Articles were again subscribed by both Houses of Convocation and published both in Latin and English in their present form, except that the Latin version originally omitted the first clause of Article XX.

Such is the story of the Articles, which have come down to us as the doctrinal legacy of the Reformation controversy. They have served their purpose well. For three centuries they have been the basis of unity in faith for the Bishops and Clergy of our Church; and for Clergy and Laity alike they "do contain," as the Royal Declaration puts it, "*the true Doctrine of the Church of England agreeable to God's Word.*" Herein they possess very great value for all Church people. They bring together the teaching of Holy Scripture in a wonderfully full and systematic form. They begin with the profoundest truths about God; they furnish us with a Rule of Faith—the Bible and the Creeds; they set before us the Way of Salvation through Christ; they define for us the nature, authority and functions of the Church, its Ministry, and Sacraments; they lay down some very practical teaching about the Christian's duty as a citizen; and they give a definite negative to certain Roman Catholic doctrines set forth in the Council of Trent.* Such a wide range of teaching in a comparatively small compass should be of enormous value to spiritual life. It broadens the mind, corrects narrow and one-sided views, and helps to form a strong and well-rounded type of Christian character.

* See English Church Teaching, pp. 34-36.

The writer of this little pamphlet, though conscious of its many deficiencies, ventures to hope that its brevity may make it of service to Church people in a busy age. He sends it out with the earnest prayer that the Holy Spirit may use it towards the wider understanding of those vital and practical truths which our Thirty-nine Articles contain.

EXPLANATION.

GROUP I. (ARTICLES I.—V.).

THE CHRISTIAN DOCTRINE OF GOD.

ARTICLE I. OF FAITH IN THE HOLY TRINITY.

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

This Article deals with four points—1st, The Existence and Unity of God; 2nd, His Attributes; 3rd, His relation to the Universe; and 4th, The Mode of His Existence.

1. THE EXISTENCE AND UNITY OF GOD.

There is no attempt here to prove the existence of God. That is assumed as an axiom, or, to use Bishop Westcott's phrase, as one of the "three final existences" which by the very constitution of our minds we instinctively recognise. The so-called "Proofs of the Existence of God"* are only attempts to justify and explain a belief

* For a study of these see Caird's "Philosophy of Religion," Ch. V., or Illingworth's "Personality, Human and Divine," Ch. IV.

already present. The fact of the Universe demands as its explanation a "first cause." The marks of design and purpose in nature point to the further truth of an intelligent Creator. The fact of conscience and of the working of moral law in human life lead us to think of the Creator as our Moral Governor. And the conception gains strength from the general consent of mankind; for in some form or other history bears witness to a belief in God practically universal in every age. In the truth of God's unity, as in the truth of God's existence, the Article starts from what is to some extent common ground. It is no monopoly of Christianity, but is shared alike by Jews and Mohammedans.

2. THE ATTRIBUTES OF GOD.

These are defined in nine words or phrases, which may be classified in three groups.

(1) "*Living*," "*True*," "*Everlasting*."

"*Living*" (L. *vivus*) contrasts God with the inanimate idols of the heathen (Acts xiv., 15). It also implies that He is living in a higher sense than man. For our life is derivative, God's is original. He "*hath life in Himself*" (John v., 26).

"*True*" (L. *verus*, real) contrasts God with the unreal gods of the heathen (1 Cor. viii., 4-6), and implies that He alone fulfils the idea denoted by the name "*God*" (John xvii., 3).

"*Everlasting*" (L. *aeternus*) lifts God above all those who from time to time in the history of the world have come to be deified and worshipped by their followers. The word guards us against allowing the notion of time to enter into our idea of God. There never was a time when God was not. "*From everlasting to everlasting Thou art God*" (Ps. xc., 3).

(2) The next three phrases—“*without body, parts or passions*”—safeguard the doctrine of God from anthropomorphic ideas, or, in other words, from thinking of God under human form.

“Without body” (L. *incorporeus*) reminds us that God is free from those limitations which we associate with bodily life. “God is Spirit” (John iv., 24 R.V. marg.).

“Without parts” (L. *impartibilis*) means incapable of division. That is, there can be no real separation between God’s essence and His attributes. With us it is not so. Our attributes may be inherited or acquired. But all that God is has its origin within Himself.

“Without passions” (L. *impassibilis*) means, not that God is incapable of feeling and sympathy (Ex. iii., 7), but that He is passionless, or dispassionate, in His purpose and activity. He loves us, not because we love Him, but because He is love. He is just because it is His nature to be so, and He cannot be provoked into injustice.

(3) The next three phrases—“*Of infinite power, wisdom, and goodness*”—give us a positive conception of what God is. But we must take care to hold them closely together in our minds. The first alone would only make us dread God. The first and second could only give us a cold and distant admiration for Him. But the three taken together teach us to reverence and love Him.

“Infinite power” means that God can do all things which are consistent with His character (2 Tim. ii., 13).

“Infinite wisdom,” though involving foreknowledge, must not be so interpreted as to interfere with our moral freedom.

“Infinite goodness” (L. *bonitatis*, whence our “bounty”) refers to the beneficence rather than

the holiness of God. It is infinite because, unlike us, "He is kind toward the unthankful and evil" (Luke vi., 35 and Acts xiv., 17).

3. GOD'S RELATION TO THE UNIVERSE.

This is defined by two words, which taken together give us a full and well-balanced conception of God's relation to the world, and safeguard the doctrine from various false theories.

"*Maker* (L. Creator) of all things" safeguards the truth of God's transcendence from the errors of Gnosticism, which interposed a demiurge or Creator between God and the Universe, and of Pantheism, which identified Him with it.

"*Preserver* (L. Conservator) of all things" safeguards the truth of God's Immanence from the error called "Deism," which, though acknowledging God as Creator, denied His present working in the Universe (John v., 17).

"*Visible and Invisible*" are intended to emphasise the fact that the whole universe is the creation of the one God. The Gnostics had taught that the visible world was not created by the Creator of the spiritual world.

4. THE MODE OF GOD'S EXISTENCE.

The last sentence in the Article gives us what we call the Doctrine of the Trinity—"in unity of this Godhead there be three Persons." This doctrine is based on certain revealed facts of Holy Scripture. In the Old Testament God is revealed as personal.* The use of the plural in Gen. i., 26, iii., 22, and Isaiah vi., 3 suggests that within

* We must not confuse "person" with "individual." For this reason, it has been thought best here to avoid speaking of God as "a person" and to use the expression God "is personal."

the unity of His personal life and activity there is fellowship and co-operation. The references to "the Angel of the Lord in Gen. xviii., and "the Captain of the Lord's Host" in Joshua v., and the threefold Blessing in Numbers vi., 24-26 point in the same direction. They are intimations of a truth which assumes more definite shape in the New Testament. There our Lord and the Holy Spirit are spoken of as divine; and Father, Son and Holy Spirit are constantly mentioned together (Matt. xxviii., 19 and 20. John xiv., 16 and 17; 2 Cor. xiii., 14; Eph. ii., 18). It only remained for the Church to formulate a doctrine from the facts. The need for this arose when the contact of Christianity with heathen philosophy made men ask the question—"If God be one, who is Christ?" and when some attempts to explain the problem had led to erroneous teaching. The doctrine of the Trinity was the Church's answer, hammered out during the controversies of the third and fourth centuries. Of course the truth of God's Being inevitably transcends the doctrine. But the doctrine is the nearest expression of the truth, which human thought and language has yet attained. It serves its purpose, and it has never been superseded.

"Of one substance, power, and eternity" guards us against thinking of the three Persons either as partial or temporary manifestations of the Godhead. We are to think of each Person as always God and as fully God (see the "*Quicunque Vult*").

ARTICLE II. OF THE WORD OR SON OF GOD, WHICH WAS MADE VERY MAN.

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of

one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

This Article deals with three great facts—the Deity, Incarnation, and Atoning work of our Lord.

(a.) THE DEITY OF OUR LORD.

“ The Son, which is the Word of the Father.”

The two expressions “ Son ” and “ Word ” must be carefully taken together. “ Son ” alone might be misconstrued to imply inferiority of origin. “ Word ” alone might imply that our Lord was merely a mode of the Father's manifestation. Taken together they safeguard the truth both of His eternity and His personality (John i., 1-14, and 18).

“ Begotten from Everlasting of the Father.”

This refers, not to an event in time, but to “ an unchangeable relation or fact of the divine nature.”

“ Very (verus) and Eternal God.” Here is the plainest possible statement of the belief of the Church in the Godhead of Christ. Its reasonableness is best seen by recalling how it arose. The Gospels show clearly that the disciples were not predisposed to accept such a belief, and that our Lord made no effort to press it on them. On the contrary He seems to have observed the utmost reserve about His real nature, and to have waited for the truth to dawn gradually upon their minds. When it did so, it came as the irresistible conclusion of His character, and teaching and miracles (Matt. xvi., 16 and John vi., 68 and 69),

and finally of His Resurrection (Rom. i., 4). And within a generation we find that belief in the Godhead of Christ, in its most definite and unreserved form, had become part of the accepted teaching of the Churches (Rom. ix., 5 and Heb. i., 2 and 3).

"Of one substance (consubstantialis) with the Father." "Consubstantialis" is the equivalent of *ὁμοούσιος*, the Nicene safeguard against Arianism. Substantia (or, *οὐσία*) denotes that underlying something which makes a thing what it is. Hence "consubstantialis" implies that Christ possesses in Himself all that makes God what He is, all that is essentially Divine (Col. ii., 9).

(b). THE INCARNATION OF OUR LORD.

"Took Man's nature." Here we have the fact of the Incarnation, which was essential to our Lord's work for man. To be a true mediator between God and man, He must be "the man Christ Jesus" (1 Tim. ii., 5). And to redeem us from sin He must first take our nature and become one with us (Heb. ii., 16). In taking our nature Christ did not take our sinfulness (see Art. XV); and in taking our nature He did not take a human personality (see below).

"In the womb of the Blessed Virgin, of her substance." Here we have the mode of the Incarnation. Compare the words of the Apostles' Creed, "conceived by the Holy Ghost, born of the Virgin Mary." The fact that our Lord was born of a human Mother ensured the reality of His human nature; the fact that He was conceived by the Holy Ghost ensured the sinlessness of that nature. The birth was a miracle; in the words of Godet, it was "the miracle of the first

creation repeated on a scale of greater power."

"Two whole and perfect Natures. . . . were joined together in one Person." This statement guards the doctrine against two forms of error. One is the error of Apollinarius (c. 370) who, in order to ensure the unity of the Divine Person, denied the completeness of His human nature. The other is the error of Nestorius (c. 431), who, in order to ensure the reality of Christ's human nature, insisted that He must have taken a human personality. In the Gospel narrative, the function and activities of the two natures are successively attributed to the One Person (Matt. viii., 24 and 26).

(c) THE ATONING WORK OF OUR LORD.

This portion of the Article deals with the death of our Lord—its reality and its meaning.

"Truly suffered, was crucified, dead and buried." This emphasises its reality to guard against the teaching of certain Anabaptists who had revived the early "Docetic" heresy, that our Lord's sufferings were only apparent and not real.

"To reconcile his Father to us, and to be a sacrifice. . . ." This explains its meaning. Though the Crucifixion was the work of men's ignorant malice (John xv., 25 and Acts iii., 17), yet unconsciously their act fulfilled a Divine purpose (Acts xii., 27). The Cross, to which the world condemned Christ, became the altar on which He accomplished the great work He came to do. That work had a twofold aspect—Godward and manward. The first is defined by the words "to reconcile his Father to us." This does not mean that the Father was unwilling to be

reconciled, but that the sacrifice of Christ on the Cross by atoning for sin opened the way for man's return to God.. Study carefully Rom. iii., 25 and 26, Heb. ix., 26, and 1 Peter iii., 18. It is important to remember about this side of the subject that Christ died for us of His own free will (John x., 18) and in perfect unity of purpose with the Father (2 Cor. v., 19).

“ To be a sacrifice not only for original guilt, but also for all actual sins of men.”

This defines the meaning of our Lord's death more in its manward aspect. It is the sacrifice to which the burdened conscience looks (Heb. ix., 14), and finds atonement both for the guilt which we inherit as members of a sinful race, and for the guilt which we incur by our personal sins. Christ's death has an abiding efficacy; “ He is the propitiation for our sins ” (1 John ii., 2).

ARTICLE III. OF THE GOING DOWN OF CHRIST INTO HELL (*ad inferos*).

As Christ died for us, and was buried, so also is it to be believed that he went down into Hell.

The word “ Hell,” here, does not mean the place of punishment, but the place of departed spirits. The meaning of the Article is that the soul of our Lord passed at death into the place of departed spirits (Luke xxiii., 43 and Acts ii., 27-31), so that there is no depth of human experience which He has not fathomed (Heb. ii., 17, and Rom. viii., 39).

ARTICLE IV. OF THE RESURRECTION OF CHRIST.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

This Article deals not only with the Resurrection of our Lord, but also with His Ascension, Session, and Return.

(a) *The fact of the Resurrection, and the nature of the Resurrection body.* "Christ did truly rise again from death." Note the word "truly" and refer back to Art. II. c.

The fact of the Resurrection was the accepted belief of the first Christians. This is clearly shown by the records of the Evangelists (Matt. xxviii.; Mark xvi.; Luke xxiv.; and John xx. and xxi.); by the preaching of the Apostles (e.g., Acts iv., 2, 10, 33); and by the writings of St. Paul (e.g., 1 Cor. xv., 1-8). The character of these witnesses and the circumstances under which their evidence was given leave no ground for the supposition that they were either deceivers or deceived. Their obviously straightforward character precludes the idea that they were deceivers. The absence of any expectation that Jesus would rise makes it most unlikely that they were deceived. And the fact that most of them suffered for their testimony to the Resurrection argues against both theories.

"And took again his (*suum*) body with flesh, bones, and all things appertaining to the perfection (*integritatem*) of Man's nature." This refers to the nature of our Lord's Resurrection. It was a real, bodily resurrection. He rose in

the fulness of human life, taking again the very body which had been laid in Joseph's grave. In what way that body was changed through resurrection it is impossible to say precisely. But two things at least are clear from the Gospel narratives. First, our Lord's Resurrection body was a real, human body (Luke xxiv., 39 and John xx., 27), possessing really human powers, such as walking, talking and eating (Luke xxiv., 15, 17, 43, and Acts x., 41). Second, it retained its former appearance sufficiently to be almost at once recognised by those who had known Him (John xx., 16 and xxi., 7).

(b) *The Ascension, Session, and Return*
"Wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day." Here is the present and future work of Christ, and both are closely affected by the permanence of His human nature. As He rose, so He is now in His ascended life, and so He will be at His return. He is and will be "this same Jesus" (Acts i.). He has carried with Him to His heavenly office of Mediator (1 Tim. ii., 5), Intercessor (Heb. iv., 15, and vii., 25), and Ruler (Acts v., 31), the knowledge of human experience and an abiding sympathy with human need. So it will be when He returns for judgment.

ARTICLE V. OF THE HOLY GHOST.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty and glory, with the Father and the Son, very and eternal God.

The doctrine of the Holy Ghost follows naturally on the doctrine of Christ's resurrection and ascension, which marked the completion of

His redeeming work. For the work of the Holy Ghost is to communicate to us the meaning and the power of Christ's work for us (John vii., 39, and xvi., 14 and 15). It is important to notice the following three points:—

(a) *The Personality of the Holy Ghost.* No special emphasis is laid upon this in the Article. But it is implied in the words "very and eternal God." In our own day, however, there is a tendency to think of the Holy Spirit only as an influence. It is therefore important to notice that our Lord constantly uses the masculine pronoun in reference to the Holy Spirit (John xiv., 26, and xvi., 13 and 14), and ascribes to Him personal functions such as teaching (John xiv., 26), witnessing (xv., 26), convicting (xvi., 8), and guiding (xvi., 13). Note also the clear distinction between the gifts of the Spirit and the Holy Spirit the Giver in 1 Cor. xii., 4-11.

(b) *The Godhead of the Holy Ghost.* This was denied in the 4th century by Arius and Macedonius; and the tendency to ignore, if not to deny it, is ever with us. Here again therefore it is important to notice the clear teaching of Holy Scripture. In Acts v., 3 and 4, "lying to the Holy Ghost" is identified with "lying to God"; in 1 Cor. iii., 16 and 17, and vi., 19 and 20, our bodies are described as "temples of the Holy Ghost" and then as "temples of God"; and in 2 Cor. iii., 17 and 18, the Spirit is called "Lord." His Godhead is also implied in references to the Trinity; to His Work at Creation, at the Incarnation, and in the new birth of the soul; and to the unpardonable sin of blasphemy against Him (Mark iii., 29). Such Scripture passages and references fully justify the statement of the Article that "*the Holy Ghost . . . is of one*

substance, majesty, and glory, with the Father and the Son, very and eternal God."

(c) *The Relationship of the Holy Spirit to God the Father and God the Son.* This is described by the phrase "proceeding from," adopted by the Church in the fourth century on the authority of our Lord's words in John xv., 26, and preserved in the Creed in our Communion Service. That Creed* is the old Creed of Jerusalem revised by its Bishop Cyril about 362 A.D., and accepted as a Creed of the Church by the General Council of Constantinople 381. But it did not then contain the words "and the Son"—only "proceeding from the Father." The addition dates from the Council of Toledo 589, and has never been accepted by the Eastern Church. In defence of our Western doctrine, it should be stated, 1st, that Jesus claims to send (John xv., 26) and to bestow (xx., 22) the Spirit; 2nd, that Scripture speaks of Him as the Spirit of Jesus and of Christ (Acts xvi., 7, and Rom. viii., 9). Compare also Matt. iii., 11, where John the Baptist speaks of our Lord as baptising with the Holy Ghost.

GROUP II. (ARTICLES VI.—VIII.).

THE RULE OF FAITH.

ARTICLE VI. OF THE SUFFICIENCY OF THE HOLY SCRIPTURES FOR SALVATION.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the

* Dr. Hort's "Two Dissertations," p. 106.

holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Numbers of the Canonical Books.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The First Book of Esdras, The Second Book of Esdras, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes or Preacher, Cantica, or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less.

And the other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following :—

The Third Book of Esdras, The Fourth Book of Esdras, The Book of Tobias, The Book of Judith, The rest of the Book of Esther, The Book of Wisdom, Jesus the Son of Sirach, Baruch the Prophet, The Song of the Three Children, The Story of Susanna, Of Bel and the Dragon, The Prayer of Manasses, The First Book of Maccabees, The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

This Article begins by emphasising the sole sufficiency of Holy Scripture for Salvation. It does this first positively and then negatively. It not only tells us that “all things necessary to salvation” are contained in Scripture, but that nothing which is “not read therein, nor may be proved thereby” is to be made a condition of salvation to any man. This full and careful treatment of the point is due to the fact that the supremacy and sufficiency of Holy Scripture was an essential principle of the Reformation. The statement of this Article repudiates both the error of the Romanists, who placed tradition on a level

with Holy Scripture, and the error of some of the Anabaptists, who claimed immediate knowledge of Divine truth through the Spirit and therefore presumed to dispense with the authority of the written word.

The second section deals with the question "*What is Scripture?*" and gives as answer "*those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.*" In other words, the Church of England teaches that this question must be settled by an appeal to history and not be left to the judgment of the individual. History shows that the books of the Old Testament formed the Bible of our Lord and received His sanction; and that before the end of the fourth century, the general consent of the Christian Church had determined the limits of the whole Bible as they are now. (See Bishop Browne on Art. VI. for a full treatment.)

The books of our Bible are called "Canonical" because they conformed to a certain "canon" or rule. In the last resort that rule is the authority of Christ Himself. For, in the words of Bishop Harold Browne, He gave His own Divine sanction to the Jewish Canon of the Old Testament; and He gave His own authority to the Apostles to write the New."

The third section of the Article deals with the position and value of the "*Apocryphal*" (or "hidden") writings. They were included in the Septuagint and the old Latin version, but not in the Hebrew canon. Our Church "*doth read them for example of life and instruction of manners*" (e.g., certain Daily and Saints' Day Lessons and certain offertory sentences); "*but yet doth it not apply them to establish any doctrines.*"

ARTICLE VII. OF THE OLD TESTAMENT.

The Old Testament is not contrary to the New : for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth ; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

This Article consists of two parts. The first deals with the relation of the Old to the New Testament ; the second, with the relation of Christians to the Mosaic Law.

(1) *The Relation of the Old Testament to the New.*

This is defined first negatively and then positively. Negatively—" *The Old Testament is not contrary to the new* " ; positively—" *both in the Old and New Testament everlasting life is offered to Mankind by Christ* " ; and by the word " *for* " the Article indicates that it is the Messianic hope which establishes the unity of the Old Testament with the New. It should be noticed, when the Article says " *The Old Testament is not contrary to the New,*" it leaves the door open for that critical study of the Bible, which recognises the progressive character of the Divine revelation. Although the Old Testament is not contrary to the New, it represents an earlier stage of revelation.

The clause that follows was aimed at the Anabaptists. " *They are not to be heard (male sentiunt, lit: their opinion is wrong) which feign that the old Fathers did look only for transitory promises* " (See Heb. xi., 13).

(2) *The Relation of Christians to the Mosaic Law.*

Here the Article draws a careful distinction between the Ceremonial and Civil Law on the one hand, and the Moral Law on the other. The Ceremonial Law was typical and preparatory. Its work was finished when Christ had fulfilled it on the Cross (John xix., 30). This is the whole argument of the Epistle to the Hebrews; and it is emphasised by St. Paul, particularly in Romans and Galatians. The Civil Law of the Old Testament was given for the Jewish Nation; and though its precepts may be useful as a model for other National Codes, yet they "*ought not of necessity to be received in any commonwealth.*" But the Moral Law is eternal and unchangeable. It was apprehended in part by men's consciences (Rom. ii., 14 and 15), even before God revealed it to Moses in the Decalogue. It is based upon those principles of justice and truth, which are inseparable from the mind of God and necessary to the very existence and order of society. In the New Testament it is re-affirmed and expanded by our Lord in the Sermon on the Mount; it is gathered up into the single comprehensive law of love in Matt. xxii., 37-40, and Rom. xiii. 10; and it is applied to Christian conduct in the various relationships of life in the practical parts of the Apostolic epistles. It is binding upon all men. "No Christian man whatsoever is free from the obedience of the Commandments which are called Moral."

ARTICLE VIII. OF THE THREE CREEDS.

The Three Creeds, *Nicene Creed*, *Athanasius's Creed*, and that which is commonly called the *Apostles' Creed*, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

The Creeds of the Church do not constitute a second authority in addition to that of Holy Scripture. Their claim to authority rests entirely on their agreement with Holy Scripture. They "*ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.*" The *Christian Creed* originated as a Baptismal formula. Its earliest forms are therefore short summaries of Christian truth. This is to be seen most clearly in the Apostles' Creed, the main part of which can be traced to the second century. The "*Nicene*" Creed, which belongs to the fourth century, is less simple and bears the marks of the Theological controversies of the time. "*The Creed of Saint Athanasius*" probably belongs to the middle of the fifth century, and is longer and more doctrinal than the other two.

GROUP III. (ARTICLES IX.—XVIII.).

MAN AND HIS SALVATION.

ARTICLE IX. OF ORIGINAL OR BIRTH-SIN.

Original Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is ingendered of the offspring of *Adam*; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, *φρόνημα σαρ* *òs*, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

The Article begins by defining original sin and its consequences in the natural man, and then

proceeds to show how far it remains in the spiritual man.

(1) *Original Sin and the Natural Man.*

The definition given is first negative and then positive. Negatively, "Original Sin standeth not in the following of Adam (as the Pelagians do vainly talk)." Pelagius (c. 412) and his followers held that sin in man is only that which comes as the result of sinning, *i.e.*, "in the following of Adam." This leads to the positive definition that original sin "is the fault and corruption of the Nature of every man that naturally is ingendered of the offspring of Adam." In other words sin is an invariable part of our nature as it now is, though no necessary part of that nature as originally created by God.

The careful language of the Article "that (*i.e.*, man) naturally is ingendered" excludes our Lord, who was supernaturally ingendered, and emphasises the doctrinal importance of His miraculous birth.

The effect of original sin on the natural man is threefold:—

(1) *Privative*.—"Man is very far gone from original righteousness," *i.e.*, from the state of innocence in which God made man (Gen. i., 26).

(2) *Positive*.—"Is of his own nature inclined to evil," *i.e.*, the will and heart of man are not naturally on the side of righteousness (Rom. vii., 15, ff.).

(3) *Punitive*.—"In every person born into this world, it (original sin) deserveth God's wrath and damnation" (Eph. ii., 3).

(2) *Original Sin and the Spiritual Man.*

"This infection (*depravatio*) of nature doth remain, yea in them that are regenerated

(renatis)." Though our condemnation is removed (Rom. viii., 1), an element of discord remains (Gal. v., 17), which, as a matter of fact, makes us both sinful and sinners. For "concupiscence and lust hath of itself the nature of sin" (James i., 14, 15).

Renatis, which occurs twice in the Article, is translated first "regenerated" and then "baptised"; but in the latter place the word is coupled with *credentibus*, "believing" (See Dr. Tait's Outlines, p. 101).

ARTICLE X. OF FREE WILL.

The condition of Man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

This deals rather with the necessity of God's grace than with free will. It begins by emphasising man's condition of spiritual helplessness consequent on the fall of Adam. "*He cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God.*" For this truth compare Rom. v., 6, and Eph. ii., 8. Then follows the doctrine of the necessity of divine grace. By "*the grace of God*" is meant, not merely God's unmerited favour as in Eph. ii., 8, but God's active help. And this active help is given in two ways—"preventing (i.e., going before) us, that we may have a good will, and working with us, when we have that good will." This is exactly the teaching of Phil. ii., 12 and 13—"Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure."

ARTICLE XI. OF THE JUSTIFICATION OF MAN.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings: Wherefore, that we are justified by Faith only is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

The first words of the Article, "*We are accounted righteous before God,*" interpret the meaning of the word "Justification." God treats us as righteous in order to make us righteous. He pardons and restores us to favour, in order that by our union with Him, through His Son and in His Spirit we may become like Him.

The difference between Justification and Sanctification is that Justification is a change of relationship (Rom. v., 9 and 10), while Sanctification is a change of character (1 Thess. iv. 3). Justification therefore is a completed fact; Sanctification is a gradual process. But, although our Justification is a completed fact, it is also an abiding necessity—as necessary for the mature saint as for the returning penitent. At every stage of our Christian life, "*we are accounted righteous before God, only for (propter) the merit of our Lord and Saviour Jesus Christ, by (per) Faith, and not for (propter) our own works or deservings.*" Here we have the twofold cause of Justification, viz., (1) the meritorious cause, which is Christ's work for us, and (2) the receptive cause, which is faith. The words "*not for (propter) our own works or deservings,*" are a denial of Mediæval Theology, which taught that a man is accepted before God because of his own righteousness, produced in the first instance by sacramental grace, and increased by his consequent "*works and deservings.*"

The last clause of the Article speaks of Justification as "*a most wholesome Doctrine, and very full of comfort.*" There can be no stronger stimulus to moral effort, and no surer guarantee of moral change than a whole-hearted self-surrender to One who loved us and give Himself for us.* It is this which makes it "*a most wholesome Doctrine.*" Its comfort lies in the fact that it makes acceptance with God possible for all. However sinful a man's past has been and however imperfect his knowledge, he can surrender himself to the Divine mercy and grace as revealed in Christ; and this is Faith.

ARTICLE XII. OF GOOD WORKS.

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgement; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

This defines the place and value of good works in the Christian life. Their place is "*after Justification.*" They are "*the fruits*" of which faith is the root. Their value is not expiatory—they "*cannot put away (expiate) our sins, and endure the severity of God's Judgement.*" Yet they have a real value, both as pleasing God (Col. i., 10) and as giving evidence of faith (James ii., 17, 18, 26). The Article is a safeguard against the exaggeration of works before the Reformation and their depreciation which followed it as a reaction against Mediævalism. It is evidently directed against the extreme form of the latter tendency, known as Antinomianism.

* "True faith is lively, and can in nowise be idle." Bp. Jewel's Apology, p. 53.

ARTICLE XIII. OF WORKS BEFORE JUSTIFICATION.

Works done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity : yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

The title as it stands might convey a wrong impression. It is due to the fact that in an early draft this Article began with the words : " Works that are done before justification." So the title must be interpreted by the words of the Article as they now stand : "*Works done before the grace of Christ and the inspiration of his Spirit.*"

The Article is not, of course, directed against such works as those of Cornelius (Acts x., 4) or of heathen persons who act righteously by the light of nature (Rom. ii., 14-16). For evidently the grace of God works in such persons. What the Article has in view is the teaching of "*the School-authors.*" These Mediæval Theologians recognised two forms of merit:—(1) merit obtained "*de congruo,*" i.e., by the congruity of man's unaided efforts with God's will, and (2) merit obtained "*de condigno,*" i.e., by works done with God's aid. The former were supposed to constitute a claim on God's mercy, the latter on his justice. Article XII. denied the latter claim; this denies the former.

With the words "*they have the nature (rationem) of sin,*" compare the words of Rom. xiv., 23, " whatsoever is not of faith is sin."

ARTICLE XIV. OF WORKS OF SUPEREROGATION.

Voluntary Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

This is directed against the doctrine of the Treasury of Merits, invented by the Schoolmen in the thirteenth century, and formally sanctioned by Clement VI. in 1343. According to this doctrine the "extra" good works of eminent Saints, together with the merits of Christ, formed a treasury of superabundant merit, available for making up the deficiencies of ordinary Christians. This treasury was in the care of the Church and administered by the power of the keys. From it "indulgences" were granted, the open sale of which led to Luther's famous protest. This theory is based on a distinction between things commanded and things commended (1 Cor. vii., 10); and it is supported by such passages as our Lord's words about poverty (Matt. xix., 21) and St. Paul's words about celibacy (1 Cor. vii., 7 and sq.). But in each case the context makes no suggestion that those things possessed a merit in excess of duty, but rather that they were duties necessary for a particular individual or time. The whole tenor of Scripture is against the theory. As the Article says, it "*cannot be taught without arrogancy and impiety.*" It involves too high an opinion of human nature (1 John i., 8-10) and too low an estimate of God's demands (Luke xvii., 10). Nothing can possibly exceed the standard of life which God requires (Matt. v., 48; Luke x., 27). There can be no such thing as "Works of Supererogation," and, if there were, they could not be transferred from person to person.

ARTICLE XV. OF CHRIST ALONE WITHOUT SIN.

Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as Saint *John* saith, was not in him. But all we the rest, although baptised, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

This should be studied in close connection with the preceding Articles of this group. Article IX., with its profound statement of human sin, has led up to the statement of this Article on the sinlessness of the Incarnate Christ. Article XI. on Justification finds its explanation in the statement of this Article on the one perfect sacrifice of the sinless Lamb of God; whilst the last clause of the Article re-affirms the doctrine of the abiding sinfulness of our human nature already stated at the end of Article IX.

The Article brings into close relation the reality and perfection of our Lord's Incarnation, and the efficacy of His Atoning Sacrifice. This connection is a vital point in Christian Doctrine. It was because "*Christ in the truth of our nature was made like unto us in all things, sin only except,*" that "*by sacrifice of himself once made*" He could "*take away the sins of the world.*" Because He stood clear of personal sin (Heb. iv., 15), he was free to suffer for the sins of others (John x., 18). Because He was "*the Son of Man*" (Heb. ii., 14), His Sacrifice was accepted as a representative act (Mark x., 45 and 2 Cor. v., 14).

The last paragraph of the Article follows closely the language of James iii., 2, and 1 John i., 8. It emphasises the universality of human sinfulness. This was denied by some Anabaptists. And, although the doctrine of the Immaculate Conception was not formally accepted by the

Roman Church until 1854, certain of the Schoolmen taught that the Mother of our Lord was free from original sin. So that the Article is directed against this error, as well as that of the Anabaptists.

ARTICLE XVI. OF SIN AFTER BAPTISM.

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

This, as the last clause indicates, is directed against two errors, both of which were taught by Anabaptists, viz., (1) That those who are regenerate cannot sin and fall from grace, (2) That those who sin after Baptism cannot be restored though they truly repent.

The Article begins with a guarded and negative statement concerning sin against the Holy Ghost—" *Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable.*"

From this follows, first the practical direction " *Wherefore the grant (lit. place) of repentance is not to be denied to such as fall into sin after Baptism* "; and then the doctrinal statement that (a) it is possible for the regenerate man to fall into sin, and (b) it is possible for him after such fall to repent and be forgiven. On this difficult subject the words of Heb. vi., 4-6 should be carefully studied, specially noting the use of the present tenses, " *While (R.V. Marg.) they crucify . . . and put to an open shame.*"

ARTICLE XVII. OF PREDESTINATION AND ELECTION.

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

The preceding Article was directed partly against those who taught that it is impossible to "depart from grace given." As this error originated in the exaggeration of the doctrine of Predestination and Election, it is natural that the next Article should treat of this subject. It consists of three parts:—

Part 1 is a statement of the doctrine.

Its language is largely drawn from Holy Scripture (See Eph. i., and Rom. viii.). It leaves the purpose of God in election a mystery, "*secret to us*"; and it makes no attempt to reconcile the truths of God's sovereignty and man's responsibility. It then proceeds to enumerate seven stages in the spiritual experience of the elect. "They be called by his Spirit through grace obey be justified freely be made sons of God by adoption he made like the image of his only begotten Son walk religiously in good works by God's mercy, attain to everlasting felicity." (cf. Rom. viii., 28-30).

Part 2 is a caution against the abuse of the doctrine.

It is a doctrine for Christians—for "*godly persons and such as feel in themselves the working of the Spirit of Christ.*" And for them "*the godly consideration*" of it "*is full of sweet, pleasant, and unspeakable comfort.*" In fact, the thought of it sustains their faith, inspires them with hope, and kindles their love for God. But it is not a doctrine for "*carnal persons,*" i.e., unregenerate persons, ruled merely by their natural senses and not by "*the law of the Spirit.*" If they be "*curious*" (i.e., not content to regard the doctrine as a mystery), and so "*have before their eyes the sentence of God's Predestination,*" it may have a very dangerous effect upon them. It may either plunge them "*into desperation*" thinking there is no hope of their salvation, or, worse still, "*into wretchlessness* (recklessness) *of most unclean living,*" thinking that, if their future is already predestined, it does not matter how they live.

Part 3 gives two important rules for the interpretation of Holy Scripture.

First, "*we must receive God's promises in such wise, as they be generally set forth in Holy Scripture,*" (i.e., interpreting particular promises according to the general tenor of all). Second, "*in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God*" (e.g., John iii., 16, and 1 Tim. ii., 4).

ARTICLE XVIII.

"OF OBTAINING (*Lit.* HOPING FOR) ETERNAL SALVATION ONLY BY (*Lit.* IN) THE NAME OF CHRIST."

They also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

This Article condemns the latitudinarian teaching of a certain school of Anabaptists. The gist of their teaching seems to have been that it does not matter what a man believes or to what sect he belongs, provided that he is sincere and in earnest. It is an idea familiar enough in our own day. It is sufficiently answered by the plain statement of Holy Scripture, which, as the Article reminds us, "*doth set out to us only the Name of Jesus Christ, whereby men must be saved.*" No doubt the reference is to Acts iv., 12.

The anathema of this Article is clearly not intended to refer to the heathen, and such as have never heard of Christ, but to those who, while living within sound of the Gospel, presume to say that faith in Christ is not necessary to salvation.

GROUP IV. (ARTICLES XIX.—XXXI).

THE CHURCH, MINISTRY AND
SACRAMENTS.

ARTICLE XIX. OF THE CHURCH.

The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem*, *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

The Article necessarily limits its definitions to "*the visible Church of Christ.*" "What we have to deal with here," says Bishop Harold Browne (p. 461),* "is the Church of God, considered as Christ's ordinance in the world, for the gathering together in one body of all believers in Him, and making them partakers of the various means of grace." The idea of a "Church" was familiar to the Jews from "the Congregation" of Israel in the Old Testament (Acts vii., 38). So that the disciples would feel no surprise at our Lord's reference to His Church (Matt. xvi., 18). Nor would they think it strange that he should institute two sacraments, "the one expressing the distinctness of the Church from the world, and the other the unity of the Church within itself."† For the Jewish Church had its Circumcision and its Passover. But our Lord lifted the old idea to a higher level, and, as His teaching about "the Kingdom of God" shows, He designed that His Church should be both universal in its scope and spiritual in character.

* "Exposition of the Thirty-Nine Articles."

† Seeley's "*Eccle Homo*," pp. 193 and 194.

The Article gives us three essential marks of a true Church, viz., (a) the profession of faith, (b) the preaching of the pure word of God, and (c) the right administration of the Sacraments. The expression "*duly (recte) administered*" refers to the use of the right matter, water in Baptism and bread and wine in the Lord's Supper, and of the right form of words, the Baptismal formula (Matt. xxviii., 19), and our Lord's words in the Institution of the Lord's Supper (Matt. xxvi., 26-29; Mark xiv., 22-25; Luke xxii., 17-20; 1 Cor. xi., 23-25). It is also thought that the word "*recte*" may include the necessity of administering the Sacraments with "*the right use of Ecclesiastical Discipline,*" as is more explicitly stated in the Homily for Whitsunday.

The last section of the Article repudiates the claim to Ecclesiastical Infallibility, especially that of the Church of Rome.* Like other great and ancient Churches, such as the Church of Jerusalem, Alexandria, and Antioch, "*the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.*" These are enumerated by Bishop Browne (who quotes from Barrow "*On the Pope's Supremacy*") as follows:—(1) Seven Sacraments, (2) Trent Doctrine of Justification and Original Sin, (3) Propitiatory Sacrifice of the Mass, (4) Transubstantiation, (5) Communicating under one kind, (6) Purgatory, (7) Invocation of Saints, (8) Veneration of relics, (9) Worship of Images, (10) The Roman Church to be Mother and Mistress of all Churches, (11) Swearing obedience to the Pope, (12) Receiving the decrees of all Synods and of Trent. All members of the Church

* For the attitude of the Reformed Church towards the Roman claims to infallibility see Jewel's "*Apology*," part iv.

of Rome are required to receive these things as Articles of Faith; and every priest is required to swear that they form part of the Catholic Faith, without which none can be saved (see Harold Browne, pp. 467 and 468).

ARTICLE XX. OF THE AUTHORITY OF THE CHURCH.

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce anything to be believed for necessity of Salvation.

After denying the infallibility of local Churches at the end of the last Article, it is natural that the next should define exactly what is the function and authority of the Church. This it does in three ways.

(1) "*The Church hath power to decree Rites or Ceremonies.*"

Here its authority is legislative. Our Prayer Book is a good instance of the exercise of this power (see Cranmer's Preface "*Of Ceremonies*"). The statement of the Article was needed because of the Puritan claim that the Bible is the sole authority in rites and ceremonies, as well as in matters of faith.

(2) "*The Church hath . . . authority in Controversies of Faith.*"

Here its authority is only judicial. The Church cannot decree doctrines. It can only decide, in controversies of faith, what doctrine is in accordance with Holy Scripture (e.g., *The Arian Controversy*).

(3) "*The Church (is) a witness and keeper of holy Writ.*"

That is to say, the Church defines what is Holy Scripture and guards the truth which Scripture reveals. It is not the oracle of truth, as the Roman Church claims, but is "entrusted with the oracles of God" (Rom. iii., 2).

The Article carefully defines *the limits of the Church's authority*. It must not "ordain anything contrary to God's word written"; nor "so expound one place of Scripture, that it be repugnant to another"; nor "enforce anything to be believed for necessity of Salvation" beyond that which is laid down in Holy Scripture. The phrase "God's Word written" is important as affirming the Inspiration of the Bible and excluding the Roman theory of supplementary tradition.

ARTICLE XXI. OF THE AUTHORITY OF GENERAL COUNCILS.

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

The transition of thought from Article XX. is natural. For "the authority of the Church" is normally expressed through General Councils. And it is therefore necessary at once to define the limits of their authority.

First, the Article says they "*may not be gathered together without the commandment and will of Princes.*" This is a principle based on the

precedent of the Six Great General Councils (Nicæa 325, Constantinople 381, Ephesus 431, Chalcedon 481, 2nd and 3rd Constantinople 553 and 680), all of which were summoned by Roman Emperors. The emphasis laid upon it in the 16th century was no doubt intended as a safeguard against Papal claims.

Second, the Article asserts that, even when duly convened, "*they may err, and sometimes have erred, even in things pertaining unto God.*" This is simply a matter of history (see Salmon, *Infallibility of the Church*, pp. 274 ff.). Probably the statement is aimed specially at such a Council as the Lateran Council of 1215, which formulated the dogma of transubstantiation.

Third, the Article re-affirms the great principle of the final authority of Holy Scripture. "*Things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared (i.e., made clear) that they be taken out of holy Scripture.*"

ARTICLE XXII. OF PURGATORY.

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

The Article originally began with the words "The doctrine of the School Authors, etc." This was altered in 1563 to "The Romish doctrine, etc." The reason is important. At the 22nd session of the Council of Trent (September 17th, 1562) an authoritative, but at that date only implicit, sanction was given to Purgatory and Invocation of Saints, from which the other things

mentioned in the Article followed. Hence at the time the alteration was made (January, 1563) the doctrines in question were no longer the mere opinions of the "School Authors," but the recognised "doctrine of the Romanists"; and their formal definition followed soon after, in December, 1563.

Four points are singled out by our Article, and it may be well to define a little more exactly what they are.

(1) *The Romish Doctrine of Purgatory.*

This was the theory that the intermediate state between death and judgment is one of penal suffering, the severity of which may be mitigated "by the sacrifices of Masses, prayers, alms and other works of piety."* The beginnings of the doctrine are found in the writings of Gregory the Great (590-604). It was first authoritatively formulated by the so-called General Council of Florence (1439). The Council of Trent in its last session (1563), whilst admitting its practical evils, really confirmed the doctrine, saying that "there is a Purgatory, and that the souls there detained are relieved by the suffrages of the faithful, but chiefly by the acceptable sacrifice of the altar."

(2) *The Romish Doctrine of Pardons, or Indulgences.*

This has already been dealt with under Article XIV. ("Of Works of Supererogation"). It need only be added that the Council of Trent, whilst enjoining moderation in the use of Indulgences, and directing that "the treasures of the Church should not be made use of for gain but

* Council of Trent, Session XXV. Decret. de Purg.

for godliness," nevertheless declared that "the power of granting indulgences was given by Christ to His Church," and it anathematizes those "who assert that indulgences are useless, or that the Church cannot grant them."

(3) *The Romish Doctrine of "Worshipping and adoration, as well of Images as of Reliques."*

During the first four centuries there is no trace of image-worship, but only the use of symbols such as the sign of the cross and representations of the Good Shepherd and, about the beginning of the fourth century, the introduction of pictures into Churches. After this period, however, the rise of image worship became rapid. And the second Council of Nicæa (787) "ordained that images should be set up, that salutation and respectful honour should be paid them, and incense should be offered; but not the worship of 'latria,' which is due to God alone" (Bishop Browne, p. 509). This was confirmed by the Council of Trent in a way that left the door open for those who go beyond the Nicene decrees and teach that "latria" is due to the cross and to images of Christ. The growth of the worshipping of relics also dates from the end of the fourth century. No doubt an impetus was given to it by the alleged discovery of the cross by Helena, the mother of Constantine the Great. And later on the love of relic worship was further increased by the crusades of the fourteenth century.

(4) *The Romish Doctrine of Invocation of Saints.*

This too gradually grew up after the fourth century and received authoritative sanction at

the Council of Trent—"the saints reigning with Christ offer their prayers for men to God, and it is good and useful to invoke them as suppliants." A distinction is sometimes made between "Invocation" and "Comprecation of Saints"—the latter denoting the practice of asking God for the benefit of the prayers of the departed.

Such are the four points in the Romish Doctrine which the Article condemns as "*a fond (futilis) thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.*"

The worshipping and adoration of images and relics is plainly forbidden in Scripture (see Exodus xx., 3-5, and 2 Kings, xviii., 4). The theory of indulgences depends mainly upon the doctrine of Purgatory, which is contradicted by such passages as Phil. i., 23, and Rev. xiv., 13, and finds no support from 1 Cor. iii., 12-15, which deals with a man's work, not his person, and certainly does not refer to any period between death and the Lord's return. The doctrine of "Invocation of Saints" rests partly on the doctrine of purgatory and partly on the idea of the immediate glorification of the Saints, which is contradicted by Heb. xi., 40, and Rev. vi., 9-11. Moreover the tendency to worship beings belonging to the unseen world is plainly discouraged by Col. ii., 18-23, Rev. xix., 10, and xxii., 9. And the invocation of their prayers is rendered unnecessary by the Scripture Doctrine of the High Priestly Intercession of Christ in Heaven (Rom. viii., 34 and Heb. vii., 25).

ARTICLE XXIII. OF MINISTERING IN THE CONGREGATION.

It is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

This Article, which is taken from the Augsburg Confession, deals with the appointment of ministers. It asserts, first, that ministers must "*be lawfully called and sent*"; second, that this means that they must be "*chosen and called*" by men duly authorised to do so. There is a distinction between the calling and sending of a minister. The former corresponds to what we speak of as his ordination, the latter to the licence given him by the Bishop to minister in a particular sphere. "*Chosen and called*" (lit. approved, Latin *co-optati et asciti*) introduces a further thought. The former word implies the choice of a new member by other members of the society or order; the latter implies the approval of that choice by one in authority in the society or order. This seems to correspond to the account of the appointment of "*the Seven*" in Acts vi., and to what St. Paul says about the ordination of Timothy in 1 Tim. iv., 14, and 2 Tim. i., 6. The Article does not touch on the inward call to the ministry, which is dealt with in the Ordinal. Its one purpose is to safeguard the appointment of ministers against the loose doctrine of the Anabaptists that anyone, thinking himself illuminated by the Spirit, had the right to exercise the office of the ministry regardless of external authority.

ARTICLE XXIV. OF SPEAKING IN THE CON-
GREGATION IN SUCH A TONGUE AS THE PEOPLE
UNDERSTANDETH.

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments in a tongue not understood of the people.

The teaching of Holy Scripture (*e.g.*, S. Matt. vi., 7, and 1 Cor. xiv.) points clearly to the use of "the vulgar tongue" in prayer and worship. That the Primitive Church followed this rule is shown by the early liturgies. "The custom of having prayers in an unknown tongue appears to have originated in a kind of accident, but to have been perpetuated by design. It originated in the Latin becoming obsolete in Europe, and the prayers not being translated as the various European dialects grew up. It was then found to be a means of keeping up mystery, and so priestly power; and therefore it was preserved" (Bishop Browne, pp. 573 and 574). The Reformation, which was at once a revival of knowledge and a reassertion of the priesthood of the laity, naturally emphasised the importance "of speaking in the congregation in such a tongue as the people understandeth." The same emphasis is found in the Prayer Book Service for Holy Baptism. It should be remembered that the Council of Trent anathematised those who say that "the Mass ought only to be celebrated in the vulgar tongue." So the emphasis of the Articles and Prayer Book on this point has been fully justified.

ARTICLE XXV. OF THE SACRAMENTS.

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily purchase to themselves damnation, as Saint *Paul* saith.

The first section of this Article describes in three sentences the "*Sacraments ordained of Christ*":—

(1) They are "*badges or tokens (notae) of Christian men's profession,*" but "*not only*" so, as the Article is careful to emphasise, by way of refuting the Anabaptist and Socinian teaching. For this meaning of the Sacraments compare Seeley's words quoted under Article XIX., and the opening sentence of Article XXVII. and XXVIII.

(2) They are "*rather*". . . . "*certain sure witnesses, and effectual signs of grace, and God's good will towards us.*" These words imply that the Sacraments are based on the fundamental facts of God's love, Christ Atoning work, and Salvation by Grace. The Sacraments are never

to be regarded either as an alternative for these facts or as supplementary to them. Redemption and Sacraments are indissolubly connected. The potency of the Sacraments lies in the fact that they are "sure witnesses and effectual signs of grace and God's good will towards us." The more we use the Sacraments thoughtfully and devoutly, the more do we see that they proclaim the everlasting Gospel of the grace of God. They are indeed God's appointed means of realising and individualising the fact of Redemption.* As "witnesses" they are "sure," and as "signs" they are "effectual" simply because they have the authority of Christ. This brings us to the third part of the description, viz.,

(3) *"By the which (per quae) he doth work invisibly in us, and doth not only quicken (excitat), but also strengthen and confirm our Faith in him."*

Of course, theoretically, God can work invisibly in us apart from any visible means. But it is a law of spiritual life that God works in us according to our faith; and it is a fact of human experience that faith in the unseen is aroused and confirmed by things seen (e.g., Rom. i., 20). This is the psychological factor of the Christian sacramental system. God works invisibly in us through visible things, which at once assist our faith and truly represent the particular aspect of Divine grace, on which it is fixed.

The next two clauses of the Article define what are and what are not Sacraments, limiting them to Baptism and the Lord's Supper, and ruling out the five rites commonly called Sacraments (i.e., in

* "That saving grace which Christ originally is or hath for the general good of the whole Church, by Sacraments He severally deriveth into every member thereof." (Hook, Eccl. Pol., lib. V, cap. 57 no: 5.)

the Roman Church), Confirmation, Penance, Orders, Matrimony, and Extreme Unction. All fail to fulfil the conditions of a Sacrament in that they have not "an outward and visible sign ordained by Christ Himself." Two of them—Penance and Extreme Unction—are due to "the corrupt following of the Apostles." Matrimony is a "state of life allowed in the Scriptures." Confirmation and Orders may also come under this heading; but it does not seem quite clear from the wording of the Article.

The last clause is a safeguard against a superstitious or mechanical use of the Sacraments. They are not charms to be gazed upon or carried about. Neither is their effect mechanical and necessary, but moral and conditional. "In such only as worthily receive the same they have a wholesome effect or operation." The last sentence is based on 1 Cor. xi., 29, where the rendering "damnation" in the Authorised Version is changed to "judgment" in the Revised Version. It is not meant that the unworthy recipient falls under final condemnation, but that in trifling with the sacred mystery of the death of Christ he exposes himself to Divine judgment.

ARTICLE XXVI. OF THE UNWORTHINESS OF THE MINISTERS, WHICH HINDERS NOT THE EFFECT OF THE SACRAMENT.

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet foras-much as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as

by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, be just judgement be deposed.

This Article seems to be introduced here to answer a question which might naturally arise from the closing statement of Article XXV. If the effect of the Sacraments depends upon their worthy reception, does it also depend upon their worthy administration? To that question Anabaptists answered "Yes." But this Article answers "No." It admits that there may sometimes be unworthy ministers. It emphasises the duty of the Church to exercise a godly discipline with regard to them. But it asserts that "*the effect of Christ's ordinance (is not) taken away by their wickedness.*" For on the one hand they do not act in their own name but in Christ's; and, on the other, the efficacy of the Sacraments depends on "Christ's institution and promise."

ARTICLE XXVII. OF BAPTISM.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church: the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

The first part of this Article deals with the doctrine of Baptism in general, the second with the practice of Infant Baptism in particular.

(1) *The Doctrine of Baptism.*

The language of the Article is simply a statement of the full significance of Baptism, quite apart from the question of the time of administration. It views Baptism very much as, for instance, it would appear to a mature Christian mind looking back to his baptism years after its administration (cf. Rom. vi., or Col. ii.). It is the only possible standpoint from which to gain at all a full conception of what our Baptism is. And it helps to make us realise what is too often forgotten, that Baptism is not only a definite act once performed, but a fact of abiding value progressively understood. The statement of the doctrine falls into two parts:—

(a) “ *Baptism is a sign of profession and mark of difference.* ”

Cf. the words of our Baptismal Service “ baptism doth represent unto us our profession.” As “ a sign of profession,” Baptism gave rise to the Creeds or Confessions of faith. To some extent the value of Baptism as “ a sign of profession ” is lost sight of to-day; but its old significance in this respect revives whenever Baptism involves personal sacrifice, as often in the Mission Field. With regard to the words “ Baptism is a mark of difference whereby,” it must be remembered that Christianity is an organised religion with a definite membership. And in this sense it is always true to say that the baptised are Christians and the unbaptised non-Christians. But this is not the same thing as saying that all the baptised are saved and all the unbaptised lost. The distinction is one of status and

profession rather than of character and destiny. Because the Anabaptists and Socinians taught that Baptism is nothing more than "a sign of profession and mark of difference," the Article is careful to emphasise that it is not only this. It is also:—

(b) "*A Sign of Regeneration or New Birth*"
(L. *Signum regenerationis*).

As such the Article compares it to "an instrument"—i.e., a legal document or title-deed—whereby two things are effected. The first is incorporation into the living body of the Church. This is implied by the word "grafted" (cf. Rom. xi.). The baptised person is brought within the living organism of the Church—into contact with those who already have spiritual life. In fact, baptism places the individual in a new environment. This is one important factor in regeneration or new birth. Our Baptismal Service is careful to provide by the system of God-parents and by the instructions given to them that the baptised person shall receive the full benefit of this new environment.

The second thing effected is a formal "conveyance" to the individual of God's promises of forgiveness and adoption offered to mankind in the Gospel. They are "signed and sealed" by the outward and visible act of Baptism. Because of this Baptism has a psychological value, helping to give to the mind that assurance of the reality of God's promises, which is so necessary for the awakening of faith. It is well to notice the emphasis of our Baptismal Services on the reality of God's promises in the Gospel (e.g., "Doubt ye not therefore, but earnestly believe, that He will favourably receive" "We being thus persuaded of the goodwill of our

heavenly Father" " which promise He, for His part will most surely keep and perform.")

Such are the two elements in the Sacramental act of Baptism, the one bringing the individual within the sphere of spiritual life, the other designed to awaken faith. Their potency is increased by the fact that Baptism is administered in a Service of Prayer. There is prayer for the gift of the Holy Spirit, and for spiritual life, growth, strength, heavenly virtue, and everlasting reward. By such prayer " faith is confirmed and grace increased." In fact, the only limit to the efficacy of Baptism is the surrender of the will, without which there can be no moral change. Baptism therefore does not remove the necessity for conversion.

(2) *The Practice of Infant Baptism.*

The Article simply asserts that this is to be retained in the Church because it is "*most agreeable with the institution of Christ.*" To discover what Christ intended in this matter we must try to think how the institution of Baptism would appear to the first Christians. They were Jews before they were Christians. They were accustomed to the admission of the children of Jewish parents to the membership of the Jewish Church. They would therefore naturally interpret Christ's institution of Baptism (Matt. xxviii., 19) as including the children of Christian parents, in the absence of any direction to the contrary. On this view of the matter the silence of Scripture about infant baptism is a legitimate argument in favour of its practice. It also gains further support from such passages as St. Mark x., 13-16, 1 Cor. vii., 14, : Acts xvi., 15 and 33, and 1 Cor. i., 16.

ARTICLE XXVIII. OF THE LORD'S SUPPER.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another ; but rather it is a Sacrament of our Redemption by Christ's death : insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

This Article consists of a positive statement of the doctrine of the Lord's Supper, followed by three clauses safeguarding the doctrine from the errors of mediævalism.

(1) *The Doctrine of the Lord's Supper.*

First, it is " a sign of the love which Christians ought to have among themselves one to another." In early days it seems to have been connected in time and place with the common meal of the Christian brotherhood. And, although certain abuses soon necessitated the separation, the elements of a meal still survive and with it the thought of unity and love (See 1 Cor. x., 17, and the words " in love and charity with your neighbours " in the short exhortation). This was the view of the Zwinglians, true so far as it goes but not the whole truth. So the Article emphasises that the Lord's Supper is " not only " this, " but rather "—

Secondly, " *it is a Sacrament of our Redemption by (per) Christ's death.*" That is to say, all that the death of Christ is to us historically as the ultimate source of our redemption, the Lord's Supper is to us sacramentally as the definite opportunity and visible means of realising and appropriating its benefits. This it does first by its emphasis on the fact of Christ's death. "As often as ye eat this bread and drink this cup ye do show (καταγγέλλετε) the Lord's death. Our English Liturgy is true to this idea. The whole service centres round the Cross. The reminder of the occasion of the Institution, the Comfortable Words, the broken bread, the outpoured wine, the words of administration, and the Gloria in Excelsis—all help to bring the thought of "redemption through Christ's death" vividly before our minds. But this is not all. Christ's death has opened the way for our union with Him, and this in turn leads to a fuller realisation of the blessings of redemption. So we find that the Lord's Supper also emphasises the thought of union with Christ. Indeed our Liturgy represents this as the spiritual aim of the Communicant. Immediately before the act of Communion we pray "that we may evermore dwell in Him and He in us"; and in the second of the alternate post-communion prayers we pray God "to assist us with (His) grace that we may continue in that holy fellowship."

The nature of the act of communion is described by the Article practically in the language of Scripture (See 1 Cor. x., 16)—"*Insomuch that to such as rightly (rite), worthily, and with faith receive the same, the Bread which we break is a partaking of the Body of Christ, and likewise the Cup of blessing is a partaking of the Blood of Christ.*" This should be compared with the

words of the Catechism on the inward part of the Sacrament—"The body and blood of Christ which are verily and indeed taken and received by the faithful in the Lord's Supper." In both cases the act of communion is represented as a real partaking of Christ, contingent on the faith of the communicant.

(2) *The Safeguards.*

The first is *against transubstantiation*. The word "transubstantiation" was first used by the Sixth Lateran Council in 1215; and the doctrine, as expanded and developed by the ingenuity of the Schoolmen, was first defined authoritatively by the Council of Trent at its thirteenth session, 11th October, 1551. The word "substance" is a philosophical term, connoting that underlying something which makes a thing what it is. In theory transubstantiation means the change of this invisible something into the invisible something called the substance of the body and blood of Christ. The Article rejects this doctrine on *four grounds*—(a) "it cannot be proved by Holy Writ" (cf. Mark xiv., 22 and 23, with John xv., 1); (b) "is repugnant to the plain words of Scripture" (see 1 Cor. xi., 26, and Acts iii., 21); (c) "overthroweth the nature of a sacrament" which requires "the outward part or form" as well as "the inward part" or "thing signified"; (d) "hath given occasion to many superstitions," such as legends concerning bleeding hosts, etc.

The second safeguard is *against materialistic views of the Sacrament*—"The Body of Christ is given, taken, and eaten, in the Supper only after a heavenly and spiritual manner; and the mean whereby the Body of Christ is received and eaten in the Supper is faith." (Cf. the words of the third exhortation, "Then we spiritually eat the

flesh of Christ and drink His blood," and the words of the short Exhortation " Draw near with faith and take")

The third safeguard is *against the tendency to worship the Sacrament*, which was the practical result of such customs as Reservation, Processions, and Elevation of the Host (cf. the last clause of Article XXV. on the purpose of Sacraments).

ARTICLE XXIX. OF THE WICKED WHICH EAT NOT THE BODY OF CHRIST IN THE USE OF THE LORD'S SUPPER.

The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint *Augustine* saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ : but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

This is a further safeguard against mechanical views of the Sacrament. " According to the theology of Aquinas (and of the Church of Rome), those who do not eat the body of Christ spiritually do yet in the Sacrament eat Christ really."* According to the teaching of this Article, there is no such distinction. The spiritual is the only real partaking. The wicked, not only do not eat the body of Christ spiritually, but are " in nowise partakers of Christ." What they do eat and drink is " the sign or sacrament (*sacramentum seu symbolum*) of so great a thing." In this expression the Article adds the words " *seu*

* See Dimock's " Notes on the Fulham Conference," 1900, p. 75.

symbolum " to the words quoted from Augustine by way of interpreting the meaning of his word " sacramentum."

The words " to their condemnation " (ad judicium) are based on 1 Cor. xi., 29, as in Article XXV. The use of the words here helps to explain their meaning in both places. It is because the Lord's Supper is " the sign or sacrament of so great a thing " that it is so serious a matter for any one to eat and drink unworthily. (For a definition of worthy participation see answer to last question in Catechism, and the Short Exhortation in Service of Holy Communion.)

ARTICLE XXX. OF BOTH KINDS.

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

The administration in both kinds was forbidden by the Council of Constance in 1415, and this was confirmed by the Council of Trent. The reason for so doing seems to have been partly practical and partly doctrinal—practical because of the difficulty of reserving and the danger of spilling the wine, doctrinal because of " the theory of concomitance," that the whole Christ is contained under each species. In either case the real reason was the doctrine of " the real presence." The restoration of the cup to the laity was one of the first demands of the Reformation.

ARTICLE XXXI. OF THE ONE OBLATION OF CHRIST FINISHED UPON THE CROSS.

The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

This consists of two parts—a statement of the true doctrine of Christ's sacrifice for sin, and a repudiation of the false doctrine of "the sacrifices of Masses."

(1) The true doctrine of Christ's Sacrifice for sin.

This Article together with the last clause of Article II. gives us four words to describe the meaning of Christ's sacrifice, viz., reconciliation, redemption, propitiation, and satisfaction. They correspond to four aspects of sin, viz., sin as creating enmity, sin as bringing us into bondage, sin as leaving a stain which bars us from God's presence, and sin as incurring guilt for the breach of the law. The special point of the statement in this Article is that the sacrifice is "*perfect . . . and there is none other but that alone.*"

(2) Repudiation of the false doctrine of the sacrifices of Masses.

The only thing sacrificial in the Sacrament of the Lord's Supper, as originally instituted by Christ, was its reference to the sacrifice of Calvary. But by a true instinct the commemoration of that one perfect sacrifice for sins awakened in the hearts of believers a spirit of sacrifice; and

the service in which the Lord's Supper was administered became from earliest times the natural and fitting occasion for making thank-offering and thanksgiving to God. Until the time of Cyprian (250) the idea of sacrifice went no further than the oblation of the bread and wine, the offering of prayer and praise, the self-consecration of the communicants and, through their act, of the whole Church. From that time onward "the Fathers speak of the Eucharist as a sacrifice with special reference to the Body and Blood of Christ commemorated and spiritually present in that holy Sacrament" (Bishop Browne, p. 740). It is easy to see how this idea would develop under the influence of the theory of "the real presence" in the Roman doctrine of "*the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead.*" This doctrine at once virtually denied the sufficiency of Christ's sacrifice and divested the Holy Communion of its sacramental character. On the sacrificial aspect of the Holy Communion, see Meyrick's "Doctrine of the Holy Communion," ch. iv., and following. Two alterations were made in the wording of this Article in 1562-1563, to give express contradiction to the Tridentine Canons on the Mass-sacrifice, which were issued on September 17th, 1562. The title was altered from "Of the perfect oblation of Christ made upon the Cross" to "Of the one (L. unica) oblation of Christ finished upon the cross"; and the words "forged fables" were altered into "blasphemous fables," thus bringing the Article exactly under the Anathema of Trent. (See Tomlinson's "Prayer Book, Articles and Homilies" ch. xiii.)

GROUP V. (ARTICLES XXXII.—XXXIX.).
MISCELLANEOUS ARTICLES RELATING
TO THE DISCIPLINE OF THE CHURCH
AND THE CIVIL DUTIES OF CHRISTIANS.

ARTICLE XXXII. OF THE MARRIAGE OF PRIESTS
(L. SACERDOTUM).*

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful also for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

The practice of celibacy seems to have grown up side by side with the sacrificial idea of the Mass. The exaggerated idea of the priestly function led to an exaggerated idea of the priestly life. The Priest must conform to a higher ideal of sanctity. He must be separate from ordinary life. He must not be married. The error of this lay not only in the unnatural privation which it forced upon the clergy, but in its entirely unscriptural view that the single state is superior in holiness to the state of matrimony. The Article is a vindication of the honourable character of the married state. It leaves the Bishops, Priests and Deacons of our Church free to marry or not, "*as they shall judge the same to serve better to godliness.*" These last words are emphatic. They define the principle which Clergy must follow in this matter. Only within the limits of this principle may they "*marry at their own discretion.*" That there may be advantages in the single state seems clear from

*Including Deacons, as the Wording of the Article shows.

St. Matt. xix., 12, and 1 Cor. vii., 32 and 33. But on the other hand the example of St. Peter and such passages as 1 Tim. iii., 2-5, show that the married state may be consistent with real holiness of personal life, and even a desirable qualification for high office in the Church.

ARTICLE XXXIII. OF EXCOMMUNICATE PERSONS, HOW THEY ARE TO BE AVOIDED.

That person which by open denunciation of the Church is rightly cut off from the unity of the Church and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

The power to excommunicate and absolve offenders was given to the Church by our Lord (See Matt. xviii., 15-18) and was exercised in Apostolic days (See 1 Cor. v., 3-5, and 2 Cor. ii., 6 and 7). This Article lays down four *principles to be followed*. First, both the denunciation and the reconciliation of the offenders is to be open, or public. Second, the sentence of excommunication is to be pronounced or remitted by "a judge that hath authority thereto." Third, the judgment is to be recognised and fulfilled by the corporate attitude of the Church toward the offender. Fourth, the condition and method of restoration is "by penance" (*per poenitentiam*). The chief provision for the exercise of discipline in our Church is in the rubrics at the beginning of the Communion Office. The Address in the Communion Service should be carefully studied. It reveals the mind of the Church on the subject of the exercise of "godly discipline."

ARTICLE XXXIV. OF THE TRADITIONS OF THE CHURCH.

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgement, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

This Article asserts the principle on which most of the changes at the Reformation were made, viz., that "*every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites.*" It is an extension of the principle asserted in Article XX. The claim to this authority is based on an appeal to history. The exercise is safeguarded by *two conditions*, viz., that "Nothing be ordained against God's Word," and that "all things be done to edifying." The penalty of public censure is threatened against anyone who "through his private judgement" wilfully disregards the authority thus exercised. The Chapter "Of Ceremonies" at the beginning of the Prayer Book should be carefully read with this Article.

ARTICLE XXXV. OF HOMILIES.

The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of *Edward* the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

Of the Names of the Homilies.

- 1.—*Of the right Use of the Church.*
- 2.—*Against peril of Idolatry.*
- 3.—*Of the repairing and keeping clean of Churches.*
- 4.—*Of good Works: first of Fasting.*
- 5.—*Against Gluttony and Drunkenness.*
- 6.—*Against Excess of Apparel.*
- 7.—*Of Prayer.*
- 8.—*Of the Place and Time of Prayer.*
- 9.—*That Common Prayers and Sacraments ought to be ministered in a known tongue.*
- 10.—*Of the reverend estimation of God's Word.*
- 11.—*Of Alms-doing.*
- 12.—*Of the Nativity of Christ.*
- 13.—*Of the Passion of Christ.*
- 14.—*Of the Resurrection of Christ.*
- 15.—*Of the worthy receiving of the Sacrament of the Body and Blood of Christ.*
- 16.—*Of the Gifts of the Holy Ghost.*
- 17.—*For the Rogation-days.*
- 18.—*Of the state of Matrimony.*
- 19.—*Of Repentance.*
- 20.—*Against Idleness.*
- 21.—*Against Rebellion.*

The first book of Homilies was issued in 1547 in the reign of *Edward VI.*, and the second in the reign of *Elizabeth*, evidently before February 5th, 1563, when this Article was passed. But the last homily on "*Wilful Rebellion*" was added in 1571. Their publication was an effort to meet the need for simple and sound instruction among the people at a time when very many of the Clergy were incapable of giving it. The Article

directs them to be read "diligently and distinctly" because many of the Clergy were in the habit of slurring over this part of their duty. The Homilies are published by the S.P.C.K.

ARTICLE XXXVI. OF CONSECRATION OF BISHOPS AND MINISTERS.

The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King *Edward* unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

This Article was inserted in 1563 on the restoration of the Ordinal of Edward VI.'s reign, which had been first issued in 1550 and revised two years later. Its purpose is to vindicate the English Ordinal against the Roman charges of insufficiency and the Puritan charges of superstition. The Roman objections were against the omission of the anointing of the hands, the delivery of the sacred vessels, and the bestowal of the power to sacrifice. But Scripture only requires as the essentials of ordination the laying on of hands with prayer. And there is no record of the use of such forms in the history of the early Church.* The Puritans, on the other hand, objected to the use of the words "Receive the Holy Ghost . . . whose sins thou dost forgive they are forgiven; and whose sins thou dost retain,

* See Bishop Browne, p. 781.

they are retained.” But the use of the very words of Christ should make it plain that what is claimed in our Ordinal is simply the transmission of the ministerial gift, once for all bestowed upon the Church by the Risen Christ, to individuals chosen by the Church for the perpetuation and extension of the Ministry. There can be no presumption in such an act. It is simply a sacred duty of the Church, necessary to her continued existence and progress. The ministerial function, for which the gift of the Spirit is formally transmitted, is only that which Christ assigned to His *whole* Church when He bestowed the gift. It is idle to speak of it as miraculous and confined to the Apostles.* They too were “men of like passions with us.” The real explanation is that the Apostles acted as the representatives both of the whole Christian body and of Christ its Head (*e.g.*, 1 Cor. v., 3-5); and in this respect the position of the Christian Ministry to-day is the same as theirs.† The power to remit or retain sins is given to the Church in view of that which is the Church’s great work in the world, viz., “the ministry of reconciliation.” Wherever the Church’s ministers are dealing with the consciences of men—in the preaching of the Word, in the ministry of the Sacraments, in excommunicating offenders, and in absolving the repentant—they are exercising this power, which is transmitted in ordination by those who have themselves received it and have been specially chosen to commit it to others.

* That our Lord’s Commission in John XX., 19-23, applied to the whole Church was admitted at the Fulham Conference. (See Report, p. 109.)

† See Prof. Swete “The Appearances of our Lord after the Passion,” pp. 35-38.

ARTICLE XXXVII. OF THE CIVIL MAGISTRATES.

The King's Majesty hath the chief power in this Realm of *England*, and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

Where we attribute to the King's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by *Elizabeth* our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of *Rome* hath no jurisdiction in this Realm of *England*.

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

The first section of this Article defines and limits the authority of the Sovereign in matters ecclesiastical. It is to rule and, where need be, to punish, but not to minister God's Word and Sacraments. The second section repudiates the jurisdiction of the Bishop of Rome in this realm of England. The Papal claims in England have been for temporal suzerainty and spiritual authority. The latter has been the most tenacious. It is based on the promise of St. Peter (Matt. xvi., 18) and on the assumption that he became the Bishop of Rome, and transmitted his authority to all his successors in that office. But, in the first place, our Lord's promise was made to St. Peter "as confessing his faith and also as confessing

it on behalf of the twelve.”* It was no question of an authority given to St. Peter . . . still less of an authority which should be transmitted by St. Peter to others.”† While most of the Fathers interpret the text of St. Peter’s faith, none of them interpret it of Peter considered as the head and representative of a string of “successors.” It was the firm rock-like character, revealed by St. Peter’s confession, which our Lord commended; on men of that character He could rely as the very foundation of His Church; and to them He could entrust the stewardship of the Kingdom of Heaven. Then, in the second place, there is no proof that St. Peter became Bishop of Rome; and, in the third place, whatever authority the Roman Church undoubtedly gained in the early centuries was due to the prestige of Rome itself as the then capital of the world and can therefore no longer be claimed since the break up of the Empire.

The third section declares that capital punishment is lawful in a Christian state (cf. Gen. ix., 6), and the fourth section that it is lawful for Christian men to serve in the wars. The English translation of the Article omits the word “just,” which is in the Latin.

ARTICLE XXXVIII. OF CHRISTIAN MEN’S GOODS, WHICH ARE NOT COMMON.

The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

* Plummer, Com. on St. Matt. p. 229.

† Hort, *Christian Ecclesia*, pp. 16 and 17.

This Article denies the Communism which was advocated by some Anabaptists, and enjoins the Christian duty of Almsgiving. The two passages in Acts (ii., 44, and iv., 32), where it is said that believers "had all things common" cannot be urged as an argument for communism. It is quite clear from the context that what is referred to is not "the right, title and possession" of the things, but only their use; and that even this was quite voluntary, and probably due to the special exigences of a time of persecution. The frequent insistence of the New Testament on the duty of almsgiving presupposes that Christians continued to be possessors of "riches and goods."

ARTICLE XXXIX. OF A CHRISTIAN MAN'S OATH.

As we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgement, and truth.

This Article distinguishes between the using of oaths in conversation—"vain and rash Swearing"—and the formal taking of an oath in a court of law. The former is forbidden in Holy Scripture (St. Matt. v., 33-37, and *James* v., 12). The latter is legitimate and has the highest Scriptural authority (St. Matt. xxvi., 62-64, and 2 Cor. i., 23). But it must be "according to the Prophet's teaching in justice, judgement and truth" (Jer. iv., 2).

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